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(صلى الله عليه و سلم)

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MUHAMMAD**
(صلى الله عليه و سلم)

By:
Sheikh Muhammad Sadiq

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CONTENTS

1. A Note from the Publisher	13
2. Preface	14
3. The Prophet (صلى الله عليه وسلم) inviting people to the way of Allah	20
4. What is the Prophet's way (صلى الله عليه وسلم)	21
5. Fruits of accepting the Prophet's call	21
6. Allah's feast	23
7. Muslims enjoined to respond to the Prophet's call ...	24
8. Penalty for not accepting his call	25
9. Shah Abdul-Haq's explanation	26
10. The Prophet (صلى الله عليه وسلم) pulls us out of Hell-fire ...	26
11. Identification of the way to Paradise	27
12. The Straight Path	27
13. The Saved Group	30
14. Way of the Prophet (صلى الله عليه وسلم) and his Companions	30
15. The Straight Path is the path of the Messenger	31
16. Command to revive <i>Sunnah</i>	32
17. Leaving out <i>Surah Al-Fâtihah</i> in the Funeral prayer	32
18. Life-giving call of the Prophet (صلى الله عليه وسلم)	34
19. Consequences of obstinacy	35
20. In the Prophet's company	36
21. Prophet Moses (عليه السلام) would have followed Prophet Muhammad (صلى الله عليه وسلم)	37
22. Refusal of permission to consult the Torah	38
23. 'Umar (رضي الله عنه) seeking the pardon	39
24. Objection about following Prophet Moses (عليه السلام) ..	39
25. Some instances of abandoning <i>Hadith</i>	40

195. Warning to Prophet Muhammad's followers	224
196. The pious <i>Ulama</i> ---a mercy for people	226
197. <i>Ahlul-Hadith</i> bear a single name	227
198. Heretics indulge in calling names against <i>Ahlul-Hadith</i>	228
199. Offensive names like Wahabi, Najdi, atheist etc.	229
200. Sheikh Jilâni's creed	230
201. Way of the seekers of the Truth	231
202. Divisions and dissensions in religion	232
203. The Prophet (صلى الله عليه وسلم) has no concern with sectarianists	234
204. Plight of the misguided ones on the Day of Judgement	234
205. Religion of Makkan polytheists	236
206. Muslim ancestors	242
207. To avoid the way of Jews	242
208. To take <i>Ulama</i> as lords	244
209. Those preferring someone's views to <i>Hadith</i> are in error and misguidance	245
210. 'Umar's verdict.....	246
211. Worst trouble-makers	246
212. To discard the views contrary to <i>Hadith</i>	247
213. Calling towards the views of Imams	247
214. Allah has named you Muslims	248
215. <i>Ahlul-Hadith</i> Muslims	250
216. Sects be merged into Islam	251
217. Angels questioning the dead in the grave	252
218. A worldly person would be a loser in the Hereafter	253
219. Conclusion and supplication	255

A Note from the Publisher

It is my pleasure to publish the English translation of one of the great works of Sheikh Muhammad Sadiq, who has authored and compiled many valuable religious books on various important topics.

This book 'The Way of Prophet Muhammad صلى الله عليه وسلم' has acclaimed distinction because of his easy to follow style of presenting logical and documental text supported with relevant Verses of the Qur'an and *Ahadith* of the Prophet صلى الله عليه وسلم. Sheikh Muhammad Sadiq has pointed out the right way for the Muslims to adopt and remain careful about that. It is the absolute fact that only the right way can lead us to success in this life and the life hereafter; and the right way is no more different from the one Allah has shown us through His Messenger. No deviation in it, according to the wish of anyone can bear fruits. So we have to check again and again during our life that we are not deviated from that way in any belief, deed or act of worship.

By the help of this book, we become aware of all the matters which are not in accordance with the way of the Prophet صلى الله عليه وسلم, and it becomes easy for us to not to follow any other except the Prophet and his Companions.

We must pray always that the help of Allah may remain with us to provide the guidance needed in this regard.

Abdul-Malik Mujahid
General Manager
DARUSSALAM

PREFACE

Allâh created Adam (عليه السلام) out of His power, placed him in Paradise and told him:

﴿ يَتَادَمُ أَشْكُنُ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ
الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴾

“And We said: ‘O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight of things therein as wherever you will; but come not near this Tree or you both will be of the wrongdoers.’” (Al-Baqarah, 2:35)

We learn from the above verse that Allah directed both Adam and Hawwa (Eve) (عليهما السلام) to eat as they desire in Paradise, enjoy life but to keep off a particular tree. They were directed not to approach this Tree and never to taste of its fruit.

However, Adam (عليه السلام) committed a lapse and, in forgetfulness he tasted of its fruit, as is described by Allah:

﴿ فَوَسَّسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءِ تَيْهَمَا وَقَالَ مَا نَهَاكُمَا
رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ ○ وَقَاسَمَهُمَا إِنِّي
لَكُمَا لَمِنَ النَّاصِحِينَ ○ فَدَلَّهُمَا بِقُرْبِهِ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَاتُهُمَا
وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ
الشَّجَرَةِ وَأَقُلْتُ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ ﴾

“Then Satan whispered suggestions to them both, in order to uncover that which was hidden from them of their private parts. He said: ‘Your Lord did not forbid you this Tree save you should become angels or become of the immortals’. And he (Satan) swore to them both (saying): ‘I am one of your sincere well-wishers,’ so he misled them with deception: Then when they tasted of the Tree, that which was hidden from them of their shame became manifest to them and they began to stick together the leaves of the Paradise over themselves. And their Lord called unto them: ‘Did I not forbid you that Tree, and tell you: Verily, Satan is an open enemy unto you?’” (Al-‘Araf, 7:20-22)

When Adam, our ancestor, tasted of the prohibited Tree under the spell of Satan, he disobeyed his Lord,⁽¹⁾ and then Allah told him⁽²⁾:

﴿ قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴾

“Get down all of you from this place⁽³⁾ (the Paradise) then whenever there comes to you guidance from Me, and whoever follows My guidance, there shall be no fear on them nor shall they grieve.” (Al-Baqarah, 2:38)

As it is, our ancestor Adam was expelled from Paradise because of his single lapse. He was sent to the earth as a stranger on a journey. Consequently his whole progeny was

(1) Surah Tâ-Hâ, (20:121).

(2) Blessed is Allah. He enabled Prophet Adam (عليه السلام) to seek forgiveness and pardoned him after teaching him the supplication.

(3) Prophet Adam (عليه السلام) committed a lapse, as a result of which he had to leave Paradise. There are some moving couplets composed by Imam Shâfi‘i and Shaukânî on this incident.

also expelled. Thus our life in this world is that of exile whereas our real life is the life hereafter. The very Paradise is our home from which we have been driven away. And hence, from the prison of this world we have to return our home. It should be clearly realised that we are on a journey. Once we finish our journey, we have to return home.

Since we are on a journey, it is essential for us to select the best path for our journey with utmost care and accuracy, which may lead us directly to our destination. We cannot, however, choose this path on our own as our knowledge is very limited in this regard.

Allâh has done us a great favour by sending us guidance from Himself so that we may lead our life in accordance with His guidance and return the home safely.⁽¹⁾ Allah says:

﴿فَأَمَّا يَا أَيُّهَا الَّذِينَ آمَنُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

“Whoever follows My guidance, there shall be no fear on them, nor shall they grieve.” (*Al-Baqarah*, 2:38)

Thus it is clear, if we lead our life in accordance with Allâh’s guidance, we would follow the right way leading us to Paradise. Allâh’s guidance has been conveyed to man in the form of the Scriptures—the Torah, the Gospel, the Psalms and other scrolls through His Messengers. Lastly, after the Christ, the same guidance, in the form of Qur’ân, was revealed to Prophet Muhammad (صلى الله عليه وسلم) the Last

⁽¹⁾ In the words of Prophet Muhammad (صلى الله عليه وسلم): “This world is a prison for a believer.” (*Mishkâtul-Masâbih*). What is meant is that Allah has driven us away from our home owing to our disobedience and placed in this prison. Those who lead life in this prison in accordance with Divine guidance, would not disobey Allah and would not approach the things forbidden by Allah, they would be released from the prison and returned to their home. They would reinherit it and lead an eternal life of peace and happiness there.

Messenger, the intercessor of the sinners, the mercy for the world and the best among the pious. Allâh says:

﴿كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّتٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لِيَتْلُوا عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ﴾

“Thus have We sent you (O Muhammad صلى الله عليه وسلم) to a community before whom other communities have passed away; in order that you might recite unto them what We have inspired to you.” (*Ar-R’ad*, 13:30)

As directed by Allâh, the Prophet (صلى الله عليه وسلم) recited the Qur’ân to people and demonstrated how to follow its command. By his conduct he showed us the way. Had the Prophet (صلى الله عليه وسلم) followed the Qur’ân in his life and had he not demonstrated to us the way to abide by Divine commands, we could not find the way. Undoubtedly true guidance is only in the Qur’ân. Yet we stand in need of its demonstration, the model to be followed. This model is to be found only in the Prophet’s conduct. Allâh says:

﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾

“He who obeys the Messenger (Muhamma صلى الله عليه وسلم), has indeed obeyed Allâh.” (*An-Nisa*, 4:80)

Thus obedience to the Prophet (صلى الله عليه وسلم) constitutes the obedience to Allâh. Obviously Allâh is to be obeyed. However, obedience to Him can be achieved by following the Prophet’s saying and deeds. Apart from sending down His guidance, Allâh has also directed us:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي﴾

“If you love Allâh, then follow me (the Prophet صلى الله عليه وسلم)” (*Âl-‘Imrân*, 3:31).

Allâh asks man to follow His way. This is, however, possible only by following the Prophet’s way. If we intend to lead a life